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# The Lion

July 2007 Vol. CXXXII, No. 7

*An Unofficial Newsletter for Members Only of  
Saint Mark's Parish, Denver, Colorado*

## A Sermon on the Feast of the Most Sacred Heart of Jesus

By the Right Reverend Archimandrite  
JOHN A. MANGELS, Saint Augustine  
Orthodox Church, Denver

Delivered at the 2007 Parish Life Conference  
of the Antiochian Orthodox Diocese of  
Wichita and Mid-America

*You shall draw water with joy out of the Sav-  
iour's fountains. – ISAIAH XII.*

**A**MOTHER shows her love and affections openly with words, gestures, and kisses. She knows how to turn painful moments into triumphs of joy with her ebullience. A father is not made the same. He gives his love quietly, often without many words, and many times without a single touch. It is neither “stand-offish” nor necessarily introverted, but rather his is made for action of a more serious and dangerous order.

Christ our God shows His love and compassion for us through His actions. And the greatest of His testimonials is His Passion. He Himself told us that this would be true: “A greater love no man can have, but to lay down his life for his friends.” Our Lord loves us by embracing our broken condition and bearing it in His own flesh.

We all commonly speak of love as coming from the HEART, though we know that it is an activity of the soul. Some of us are aware that the ancient Jews thought reason was seated in the HEART. Christ shows us that in His HEART was to be found the types of the Eucharist and the Baptismal Font, for when His HEART was pierced by a spear from it flowed blood and water. Our own salvation flows as a river from the life-giving side of the New Adam. His rib is opened up to

give flesh to a new Bride, the Church. And she is fed with life from His HEART.

Does this seem strange to us, to speak of the HEART of Christ as a symbol of the most profound compassion and love which Christ gives us in His Passion? Perhaps to some it may, for a few may tragically mistake us as speaking merely of body parts. But to the simple faithful, it is clear that we are touching something that cannot be contained or neatly tied up by any concept or word that we might dare speak.

What of the Sacred Scripture? Does it guide us and inform our own souls longing? Throughout the Old and New Testament, we hear of HEARTS being hardened, evil, or false. But we know God is not like this. As the Apostle James has said, “... *the Lord is merciful and compassionate.*” The compassion, mercy and love of Christ our God is foretold us in the book of Psalms—the great hymnal of the Church—“*With a perpetual love, God hath loved us, because, being lifted up from earth, He hath mercifully drawn us to his HEART.*” (Ps. 110)

Here we come to it then. The actions of our loving Lord—the God-man Jesus Christ—can be understood by the type of his compassionate and loving HEART which was pierced for us, and overflowed with the blessings of life. Even while hanging on the Tree of the Cross lifelessly, His HEART proclaimed life when pierced and opened.



Can there be any better image of compassion? Can there be any greater hope than life being shown forth and promised from the dead? Can there be a finer image of tenderness?

We could truly end here with rapturous wonder at the condescension of God's immeasurable mercy, but there is more that we must say. For Christ did not simply come to give us an antidote for the illness of our hardened HEARTS as if it were a new wonder drug. He comes and tells us to do as He does. And that means that we too must lay down our lives.

If we are created in the Image of God and are to struggle through *ascesis* to acquire the likeness of God—which is nothing less than to become fully possessed of the Holy Spirit—then our HEARTS must be opened and the poison which rests largely at the bottom unnoticed must be emptied. It can be done only by knowing the path of Christ and following it. Again in Holy Scripture, Our Lord tells us: "*If any man will follow Me, let him deny himself, and take up his cross, and follow Me.*" (Mark 8:34)

We must learn to become compassionate through action, and not simply by word. It is so easy for us to say, "I care," "I love you," and then walk away. It is so much more difficult for us to put our love and caring into action for that person beside us who is hurting. How difficult it is to open up our HEARTS to the derision of this world by correcting its blasphemies and harmful notions that are holding millions of people hostage. To do so will cause us to undergo the wrenching humiliation that Our Lord suffered before Caiaphas the high priest. If Christ was spat on for speaking the truth, can we expect any better? In John's Gospel does our Lord not say: "*If you find that the world hates you, know that it hated me before you.*" "*If they persecuted me, they will persecute you as well.*"?

My brothers and sisters, to act in this manner may very well cost us everything that this world (and very often what we ourselves) hold to be most valuable. But not to act this way will certainly cost us eternal joy.

But once again, dear friends, Christ's own example and compassionate action provides the hope and assurance that we need to remain resolute and firm. It was only after His HEART was pierced that there flowed the blood and water for all to see. In the liturgical hymnody for the feast we celebrate today we hear: "*From that opened HEART is born, The Holy Church, of Christ the Bride.*" For us to experience His compassion in our lives, for us to experience His resurrection in our lives, we must allow the very core of our being—our HEARTS—to be pierced for Him.

Most Holy Lord, glory to Thy compassionate love for mankind which Thou hast shown to us in the piercing of Thy most Sacred HEART! §

## ANGLICAN CHANT MATINS

SUNDAYS FROM JULY 1 TO AUGUST 5

OFFERED AT 9:45 O'CLOCK

### 1 July 2007 – The Most Precious Blood

- Antiphon for Purification-Annunciation
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 2, *Quare fremuerunt gentes?*
- OT Lesson, Hebrews 10:11-25
- *Te Deum*, Hymnal 1940 #613 (E.G. Monk); #617 (W. Croft); and last section to music at #613

### 8 July 2007 – Trinity V

- All as on July 1, except:
- Antiphon for Trinitytide
- Psalm 121, *Levavi oculos*
- OT Lesson, Eccles. 2:1-11, 18-23

### 15 July 2007 – Trinity VI

- All as on July 1, except:
- Antiphon for Trinitytide
- Psalm 111, *Confitebor tibi*
- OT Lesson, Isaiah 57:12b-19

### 22 July 2007 – Trinity VII

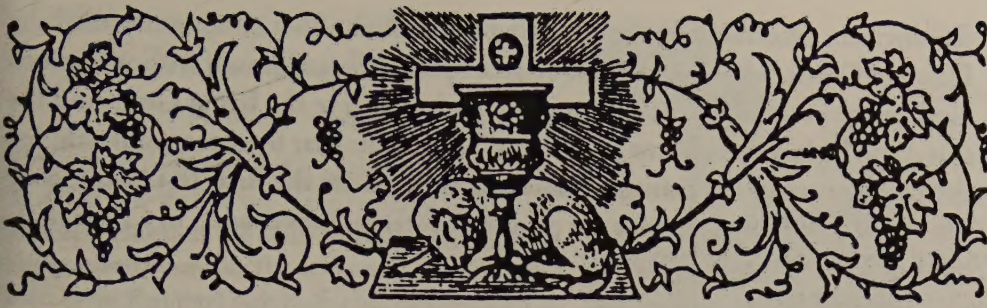
- All as on July 1, except:
- Antiphon for Trinitytide
- Psalm 138, *Confitebor tibi*
- OT Lesson, Hosea 14

### 29 July 2007 – Trinity VIII

- All as on July 1, except:
- Antiphon for Trinitytide
- Psalm 126, *In convertendo*
- OT Lesson, Ecclesiasticus 1:18-27

### 5 August 2007 – Trinity IX

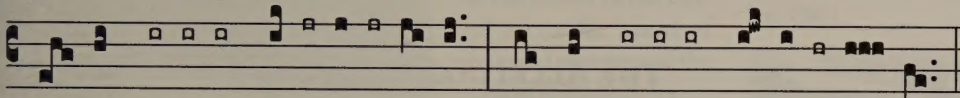
- All as on July 1, except:
- Antiphon for Trinitytide
- Psalm 93, *Dominus regnavit*
- OT Lesson, Wisdom 11:21 – 12:2



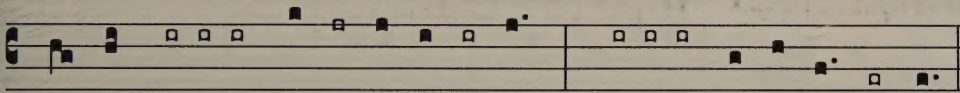
JULY 1

# THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

THE INTROIT. *Redemisti. Revelation v. Tone VII.*



**T**HOU hast redeem-ed us, O Lord, by thy Blood, † out of every kindred, and tongue, and • people, and nation: \* [Choir] and hast made us a kingdom • unto our God.



*Ps. lxxxix. [Cantors]* My song shall be alway of the loving-kindness of the Lord: \* [Choir] with my mouth will I ever be showing thy truth from one generation • to another.

[Cantors] *℟.* Glory be to the Father and to the Son and • to the Holy Ghost: \*

[Choir] As it was in the beginning, is now, and • ever shall be, \* world with•out end. Amen. *Cantor and Choir repeat, Thou hast redeemed, &c. as far as the Ps.*

## THE COLLECT.

**A**Lmighty and everlasting God, who didst appoint that thine only-begotten Son should be the Redeemer of the world, and hast vouchsafed to accept his Blood as the propitiation for our sins: grant us, we beseech thee, so to venerate in his solemnity the price of our salvation, that by its power we may be defended from all evils in this present life on earth; and may rejoice in the everlasting benefit thereof in heaven. Through, &c.

## THE EPISTLE. *Hebrews ix. 11-15.*

**B**RETHREN: Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by his own Blood he entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling

The Most Precious Blood of Jesus is one of the central themes of the Christian Faith. The Office of Matins from the Breviary recalls that, for our salvation, this Blood was shed in his Circumcision, his Agony in Gethsemane, his Scourging, his Crowning with thorns, and supremely in his Crucifixion.

The INTROIT "is the song of the saints in heaven, the song that continues to resound for all eternity. And only an eternity will suffice to render gratitude for our redemption through the Blood of Christ, for our gracious vocation to be members of the kingdom of Christ. This song has celebrated the advent of every human soul into the midst of the saints, and has been re-echoed by such out of every tribe, tongue, people, and nation as have attained the heavenly Jerusalem. Ineffective and feeble though our chant and our gratitude may be, it is consoling to know that this selfsame song is rendered with the fullest perfection by the saints in heaven. Our goal should be to strive for the ideal of this choir of heavenly singers; to become as faithful and persevering subjects of the heavenly King as they are."<sup>1</sup>

In the COLLECT, "we pray that the power of our Saviour's Blood may protect us from earthly misfortunes so that we may enjoy its fruits in heaven."<sup>2</sup> We confess that Jesus, the only-begotten of the Father, was sent to be our Redeemer, and that he was sent that his Blood should be shed as "the propitiation for our sins" (I John 4:10) and "the price of our salvation" (I Cor. 7:23).

The EPISTLE is the same Epistle we read on Passion Sunday. Saint Paul, in explaining our Lord's exalted office as High Priest, explains that the animal sacrifices of the old temple were merely prefigurations of the greater Oblation to come. "Transcendently greater is the efficacy of Christ's bloody sacrifice!" The text continues, unraveling before us the magnificent picture of the divine High Priest as He enters heaven's Holy of Holies in festive fashion to effect eternal redemption. It is His own Blood that He offers as the price."<sup>3</sup>

In the GRADUAL, Saint John teaches us that our High Priest, Jesus Christ is the One, who came "not by Water only, but by Water and Blood." The Holy Spirit bore his testimony to Jesus' messiahship,

his true divinity and his humanity, by means of his Baptism in the Jordan and his Baptism in his own Blood on the Cross. Some early heretics, such as the Docetists, claimed that Jesus was "made" the Christ, the Messiah, at his Baptism in the Jordan ("by Water only"), but they denied the reality of the Crucifixion ("by Water and Blood").<sup>4</sup>

The **HOLY GOSPEL** (the same as on the Feast of the Sacred Heart) shows us an "act, so charged with mystery, likewise implies by way of symbol the formation of the Church – through Blood and Water."<sup>5</sup> Saint Augustine would have us fully understand the sacramental nature of this event: "The soldier did pierce his Side, thus to fling wide the entrance unto life, whence flow the sacraments of the Church, those sacraments without which there is no entrance unto the life that is life indeed. The Blood which was shed from that Side was shed for the remission of sins; that Water is the water that man-eth the laver of Baptism which is our cup of salvation. Therein are we washed, and thereof do we drink."<sup>6</sup>

At the **OFFERTORY ANTIPHON**, the Church once again reminds us that the very same Blood shed upon the Cross is what we receive from the altar in the Mystery of the Most Holy Eucharist. The Blood of Christ is not an abstract idea, but is an intimate reality, received eucharistically. As Saint Chrysostom says, "when thou dost approach to the awesome cup, thou shouldst come as if thou wert about to drink from this very side of Christ."<sup>7</sup>

In the **SECRET**, we are brought into remembrance of another Old Testament prefiguration of Christ, the righteous Abel, whose sacrifices were well-pleasing to God, and whose innocent blood cried out to God from the earth (Gen. 4:10). But while the blood of Abel cried out for vengeance, the Most Precious Blood of Jesus cries out for mercy for all eternity. The prayer also puts us in remembrance Moses' sprinkling of the altar and the people with the blood of the sacrificial victim (Ex. 24), another clear symbol of the true saving Victim Himself, Christ our true High Priest.

In the **COMMUNION ANTIPHON**, "the Church entertains thoughts of the end of the world in the end of the Mass," comparing the two Advents of Christ. "In

the unclean, sanctifieth to the purifying of the flesh: how much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new Testament: that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance, in Christ Jesus our Lord.

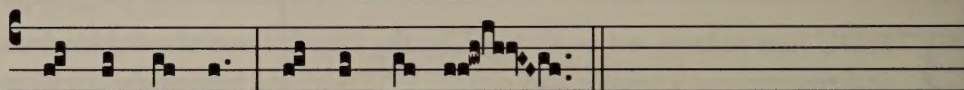
### THE GRADUAL. *I John v.* Tone V.



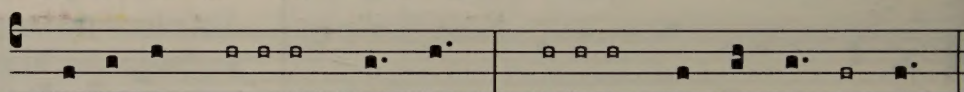
[Cantors] This is he that came by water and blood, ev•en Jesus Christ: \* [Choir] not by water only, but by • water and blood.

[Cantors] ℣. There are three that bear record in hea-ven: † the Father, the Word, and the Holy Ghost, and • these Three are One. \* [Choir] And there are three that bear witness is earth: | the Spirit, and the water, and the blood, • and these three are one.

### THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.

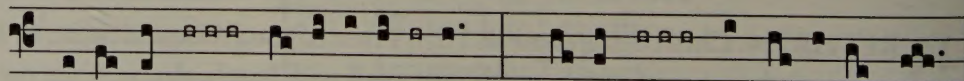


*I John v.* [Cantors] If we receive the witness • of men, \* [Choir] the witness of • God is greater. Cantors and Choir repeat second Alleluia, as above.

### ✠ THE HOLY GOSPEL. *S. John xix. 30-35.*

**A**T that time: When Jesus had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out Blood and Water. And he that saw it bare record, and his record is true. *The Creed is said.*

### THE OFFERTORY. *I Corinthians x.* Tone II.



[Cantors] The cup of blessing which we bless, † is it not the communion • of the Blood of Christ? \* [Choir] the bread which we break, | is it not the communion of • the Body of Christ?

## A Pilgrimage of Nine Days in May (Thanks be to God)

Fr. John Connely

DOM CUTHBERT, OSB of St. Michael's Abbey was very kind to me during my days in England. He fetched me from the Heathrow airport to the Monastery at Farnborough. The monastery is a quiet place built by the Empress Eugenie after her exile from France at the time of the fall of the Third Empire. The great chapel was designed and built to the effusive style of 19th c. French taste. As a learned friend observed "It is very overdone and yet better than anything built since." The Divine Offices are beautifully chanted as are the Masses. Numbers of town folk and visitors attend the Sunday and weekday services. Most are served in Latin to the old rubrics and all the altars are eastward. The undercroft serves as a

mausoleum chapel for the royal family and was established by the Empress for their remembrance in the prayers of the monks. A cemetery to the North of the chapel serves for burial of deceased members of the monastic community.

The Abbey Shop and St. Michael's Press (<http://www.farnboroughabbey.org>) are

remarkable developments in the life of the monastery and contribute immensely to the devotional life of Catholics and of Orthodox who say their prayers with traditional texts. A few monks do heroic work to produce the full round of Benedictine Offices, manage the farm, handle the many visitors, and serve an ever growing devout readership of the most useful Catholic publications.

Following Lauds on the third day of my stay, I was delighted to hear from Dom Cuthbert that he would drive me to St. John's monastery in Essex. What a mercy to be taken across London and a distance through the English countryside to the remote and well hidden monks who are established near the village of Tolleshunt Knights, Maldon, Essex, England. During the drive Dom Cuthbert gave me a wonderful impression of the many fronts on which he and others work to rescue Catholic life and faith in England. Upon our arrival, about 1.00 PM, at St. John's, we were seated at the invitation of the Abbot, *Archimandrite Kyrillos*, at the guest table in the new refectory. Following lunch Bro. Bartholomew took us around the monastery grounds where we learned something of the founding and history of the place since it was founded by Elder Sophrony in 1959. He reposed in 1993 and is buried in the crypt. Bp. Basil asked to be remembered at Elder Sophrony's tomb and I did so on three occasions during my stay, remembering our Bishop and all the clergy and laity of the Diocese of Wichita. In the afternoon Bro. Bartholomew led *Dom Cuthbert and me to an ancient Saxon church* further in the countryside

from the monastery. The monks have leased this venerable site from the government for 99 years for the price of £ 1<sup>00</sup> and they serve at



least a Sunday liturgy here weekly. After the evening meal I was most happy to hear from Archimandrite Zacharias that he would see me in the library of the old Rectory at 8:30 PM. This audience with a spiritual son of Elder Sophrony was most edifying and I will be forever thankful to this remarkable and most devout monk for the precious time he gave to my questions and obvious need of the Grace of repentance. Those faithful at St. Mark's who have joined the Lenten study of "The Enlargement of the Heart" by Fr. Zacharias have some idea of the genius of his thought and the absolute healing power of the principles of spiritual life taught by Elder Sophrony and his spiritual father, Saint Silouan of Mt. Athos.

Among the most edifying publications of the

Monastery are: *Monk of Mt Athos*, by Archimandrite Sophrony (Sakharov), 1973. *Wisdom of Mt Athos*, by Archimandrite Sophrony (Sakharov), 1975. *His Life is Mine*, by Archimandrite Sophrony (Sakharov), 1977. *We Shall See Him As He Is*, by Archimandrite Sophrony (Sakharov), 1985. *Service of Our Father among the Saints Nectarius: Bishop of Pentapolis*, by Gerasimos Mikragiannaniteis *Conversations with Children: Communicating our Faith*, by Sister Magdalen, 2001.



From Essex I continued on my British Airways ticket to Rome as a guest of Prof. Paul Miller who likewise uses his flat as a base to study and enjoy the relicts of European civilization. A *San Pancrazio Day procession* caused a typical spontaneous closing of the streets. The brightly dressed children enacted the martyrdom of St. Pancras with great dramatic feeling at the next street crossing to a vast and appreciative audience of their neighbors and friends.



At the famous Oriental Institute near Santa Maria Maggiore I was happy to meet Yarik who edits, formats, and prepares most of their books for publication. He works in something like 26 languages. Yarik is acquainted with the St. John Baptist monastery as they buy many of the Oriental Institute's books. *Here he and Prof. Miller* stand in front of what is now the 'Russian Catholic Church' and which presents the only antique Romanesque door in Rome. It is flanked by two Sphinxes, one female and the other male, copied from Egyptian originals which adorned a pagan temple.

*No shopping, no hotels, no cruise boat... merely a blessed pilgrimage!*

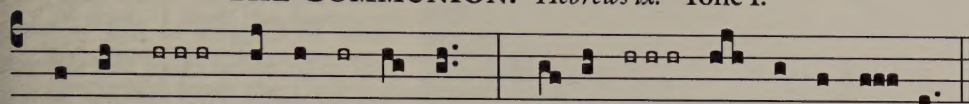
# JULY MMVII

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b> <b>THE MOST PRECIOUS BLOOD</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>2</b> <b>VISITATION OF THE B.V. MARY</b> Matins – 8:30 AM Mass – 9 AM	<b>3</b> Of the Octave of Ss. Peter & Paul	<b>4</b> Of the Octave of Ss. Peter & Paul Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>5</b> Ss. Cyril & Methodius, Apostles to the Slavs Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>6</b> <b>OCTAVE OF Ss. PETER &amp; PAUL</b> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>7</b> Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
<b>8</b> <b>TRINITY VI</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>9</b> Feria	<b>10</b> Seven Holy Brethren; Ss. Rufina & Secunda, Mm.	<b>11</b> <b>THE SOLEMNITY OF S. BENEDICT</b> Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>12</b> Ss. Nabor & Felix, Mm. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>13</b> S. Anacletus of Rome, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>14</b> Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
<b>15</b> <b>TRINITY VII</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>16</b> Feria <div>           On Saturday, July 21st, in place of the 10 AM book study, we will show a portion of the recent documentary <i>Into Great Silence</i>, a critically-acclaimed look at the life of a Carthusian monastery. All are welcome.         </div>	<b>17</b> S. Alexius, C.	<b>18</b> Ss. Symphorosa & her seven sons, Mm. Matins – 7 AM Mass – 12 NOON	<b>19</b> Feria Matins – 7 AM	<b>20</b> S. Margaret of Antioch, V.M. Matins – 7 AM	<b>21</b> Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM <i>Movie</i> – 10 AM Catechism – 11 AM
<b>22</b> <b>TRINITY VIII</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>23</b> S. Apollinaris of Ravenna, B.M.	<b>24</b> Vigil of S. James	<b>25</b> <b>S. JAMES THE APOSTLE</b> Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>26</b> <b>S. ANNE, MOTHER OF THE B.V. MARY</b> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>27</b> S. Pantaleon, M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>28</b> Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
<b>29</b> <b>TRINITY IX</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>30</b> Ss. Abdon & Sennen, Mm.	<b>31</b> Feria	<b>1</b> <b>SAINT PETER'S CHAINS</b> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>2</b> S. Stephen of Rome, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>3</b> Finding of S. Stephen, Protomartyr Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>4</b> Saturday Office of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM

**THE SECRET.** We beseech thee, that through these heavenly mysteries we may draw near unto Jesus, the mediator of the new Testament: and renew upon thine altar, O Lord of Hosts, the sprinkling of the Blood that speaketh better things than that of Abel. Through the same, &c.

*¶ The Preface of the Holy Cross is said.*

### THE COMMUNION. Hebrews ix. Tone I.



[Cantors] Christ was once offer-ed to bear the • sins of many; \* [Choir] and unto them that look for him | shall he appear the second time without sin • unto salvation.

**THE POSTCOMMUNION.** O Lord, who hast suffered us to approach thy holy table, and with joy to draw water out of the wells of the Saviour: we beseech thee, that his Blood may become for us a well of water springing up unto life eternal: Who liveth and reigneth with thee, &c.

the first He took away sins by becoming a victim for sacrifice; in the second He will come in glory 'unto the salvation of those who are awaiting Him.' To link these thoughts with the Eucharist is easy. For here too Christ comes, and with something from each advent: from the first, Blood; from the second, wondrous salvation stemming from His sacred side."<sup>8</sup>

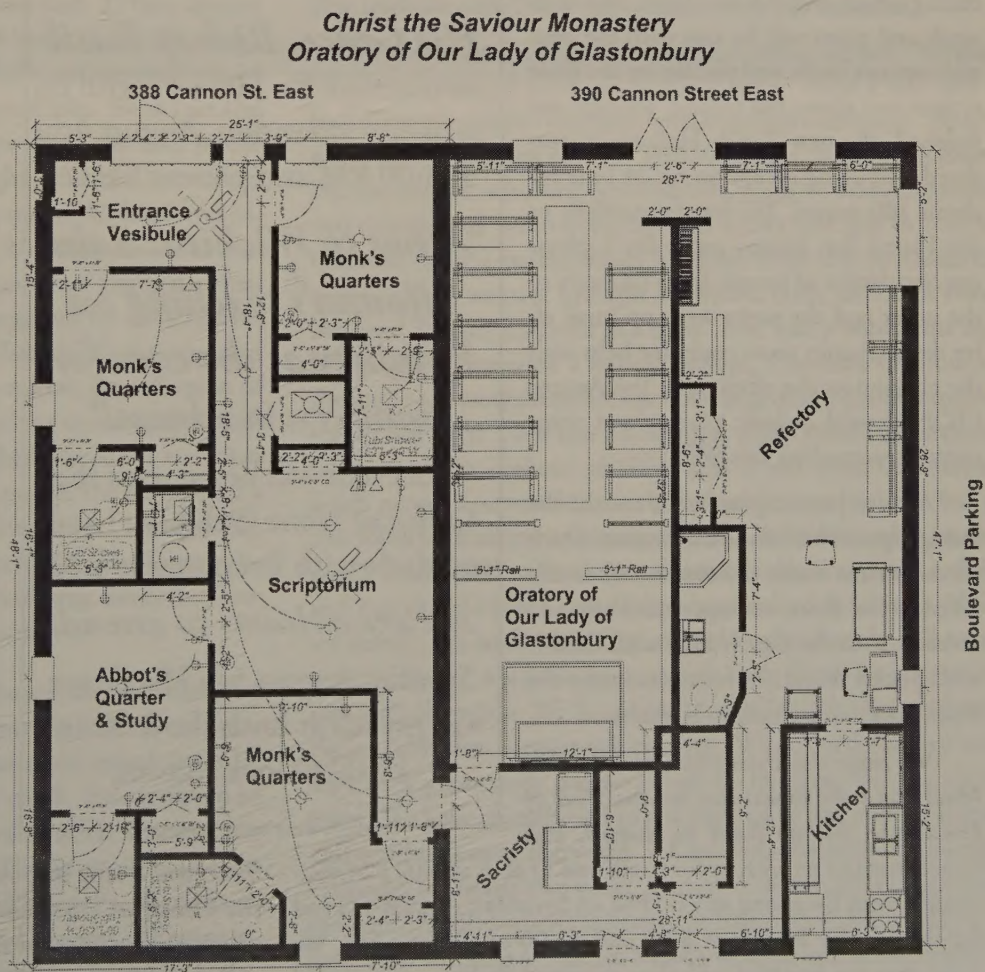
In the **POSTCOMMUNION COLLECT**, the Church combines two scriptural passages (Isa. 12:4 and John 4:14) to show us that "the Saviour's Blood is the fountain of salvation; it should gush over unto our eternal life."<sup>9</sup>

**ENDNOTES.** 1. Dom Dominic Johnner, OSB, *The Chants of the Vatican Gradual*. 2. Pius Parsch, *The Church's Year of Grace*. 3. *Ibid.* 4. Dom Gaspar Lefebvre, OSB, *Saint Andrew Daily Missal*. 5. Parsch. 6. *Tractus 120 in Joannem*. 7. *Homilia 85 (84) in Joannem*. 8. Parsch. 9. *Ibid.*

PLAINSONG MASS PROPER, © LANCELOT ANDREWES PRESS

FROM our friends and co-religionists in Ontario, Canada we have received this first architect's drawing showing accommodations for a small urban Monastery to be built next to the Oratory of Our Lady of Glastonbury on East Cannon Street in Hamilton, Ontario. The schedule of constuction indicates a probable completion of this work in November this year. This facility will bring an opportunity for growth to the Christminster Monastery and regular Divine services at the Oratory. With the reconcillation of the Church Abroad (ROCOR) and the Moscow Patriarchate, this venue, God helping, may be a welcome resource for the Orthodox Faithful.

Our *Metropolitan Philip* wrote just days ago: "The hierarchs of our Archdiocese unanimously passed a resolution expressing our joy at: The implications of that historic event by which full sacramental and liturgical unity was restored between ROCOR and the rest of the Orthodox Christian world including our own Antiochian Archdiocese of North America." Thanks be to God.



additional expansion and parking

**T**HE RENOVATIONS to St. Mark's building that began last October are nearly finished. The new Lift works for the most part though some patience is required with its episodes of contrary behavior. God helping, we will find capable workers to finish paint work and some trim work from this project. The most skillful parts were the beautiful marble font carved from a single block of Carrera stone and the fine marble trim work around it. These pieces are a skillful match for the High Altar which was hand carved in the 1920's in Italy. See the photo of the Baptism of Evelyn Rose Marie for an impression of this work. We also mention the trim work for the opening from the Church into the baptistry and the skillful new tile work in the Lift lobby, the new North Entrance, the Parish Hall and all the connecting passageways.

A second renovation project is that applied to the Parish Hall. The ceiling and walls have been demolished and the Hall nearly doubled in size. We have laid a handsome new floor through the area. The old disused staircase has been removed and preparations made for an entirely new ceiling which will 9.5 feet high. The duct work and pipes will be run with the central support beam and parallel to the floor trusses and above the ceiling. Though not finished, the new Parish Hall accommodated a wedding reception on 24 June for about 100 guests. The handy overflow to the Piazza San Marco made for a pleasing circulation of people from one area to the other and the party went on until after dark. Thanks to so many for help with the cleanup in the aftermath. The August LION should include photos and some narrative regarding this Wedding.

A third project planned is to take the storage space behind the Bookstore, which partially runs under the tower, and totally refinish the floor, ceiling, and walls and connect it to the Parish Hall with double wide pocket doors. At some time soon the Bookstore will be back in business.

We hope the Parish Hall will be finished and fully functional for the *Visit of His Grace, Bishop Basil in August*. His Grace plans to be with us for a talk and Q & A at 3:00 PM concluding with Evensong at 5:00 PM on Saturday, August 4th and for the Sunday Masses at 8:00 and 10:00 on August 5th. We hope that the Faithful will plan to attend to hear our beloved Bishop speak and give his blessing.

The clergy and faithful are most thankful to the Choir for putting up with nearly blocked hallways, a crowded rehearsal room, and other obstructions during all this building construction. Thanks to Matushka Deborah for keeping the Church facility functioning during our ten months of renovations. Thanks to Sister Sophia and others for dealing with gigantic issues of dust and debris and to all the faithful who have made adjustments every time they came to Church to just worship and go to Social Hour and Church School classes. God helping, by Friday, August 3rd this place will be nearly functioning normally.



*Lancelot Andrewes Press*, thankful for office space and storage and

the many good customers for our books at St. Mark's, is paying for the Parish Hall renovations. However, the costs of the major construction over the past eight months have been covered by Memorial and Thanksgiving Donations and by a loan of \$120,000<sup>00</sup> from the State Street Bank. We thank the faithful who have continued to give monthly to the Building Fund and invite any and all

to give money to retire this loan and free the Parish from debt service. The sooner we pay it off the sooner we save about \$700 a month in Bank interest.

Our Saturday classes, the 10:00 o'clock Spirituality study and the 11:00 o'clock catechism class plan to continue through the Summer. We hope that all our scholars are benefiting from the readings and from the questions and observations of Fr. John and others. Dom James Descene, OSB, reports that more parishioners have expressed solid interest in the Oblate program. Oblation is necessarily made to an existing Monastery and is not quite normally made in a vacuum... even though the North American situation for monasticism is, just now, nearly a vacuum.

*The Monastery of Christ the Saviour* is moving this Fall to new facilities in Hamilton, Ontario just West of Toronto. Orthodox Western Rite services, the Divine Offices and Liturgy, will be served there and a basis for communicating the Orthodox Faith and conversion to this

Faith will finally be possible in the Canadian context. Until now the Canadian ethos has been a wall of ethnic solidarity. A Monastery within those walls will constitute what one observer has called "A hole in the fence" through which regular folk might be pulled onto the Ark. God knows \$

***His Grace, Bishop Basil***  
plans to visit St. Mark's Parish on  
Saturday afternoon, August 4th  
at 3:00 PM and present a talk:  
***"Athos to Wichita: Saint  
Silouan's teaching on  
humility as the cure for  
modern madness."***

This event will begin with the  
Office of None (9th hour) and  
conclude with Evensong at 5 PM

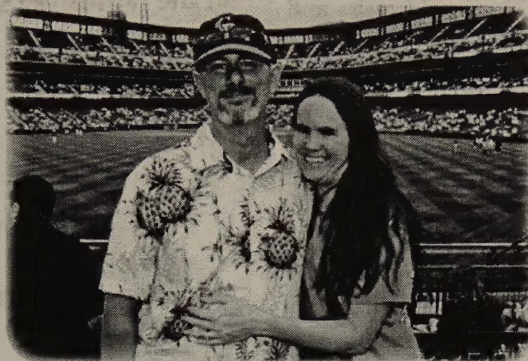
***All are welcome to attend.***

Sunday, August 5th His Grace  
will preach at both the 8:00 and  
10:00 o'clock Masses.

## A St. Mark's Parish Profile

The *Profiles* have been popular but our editor for this piece has suffered too much success in her educational business and has not had time to keep up this column. We bring it back this month with an essay from *Jennifer and Eric Bierbauer*. Eric has fame in this Parish for his narrative and photographs of an adventurous motorcycle ride up North into Canada where he had a very close call with an ill-tempered Beast:

"I've been on the road for the past 10 days. I took the motorcycle (*a gift from my wife*), a one-man tent (borrowed from the Greg-in-Law), an army sleeping bag (circa 1970, Vietnam surplus), enough clothes to survive 10 days on the road, and headed kinda north kinda west. My goal was to carry no map, stay off 4 lane highways, find the Canadian border, and return intact.... I got to Theodore Roosevelt National Park in North Dakota. As I was coming around a curve at a slightly downhill angle, there appeared in front of me, at a distance of about 40 yards, walking down the middle of the road toward me, a buffalo. I immediately stopped the bike and quickly reviewed my options: 1) try to speed past him 2) turn around 3) sit quietly and let him pass. Now both 1) and 2) involve making noise (my bike is kind of loud) and moving toward him, and that just didn't seem like a good idea. So as I sat and waited, he passed on my left, just a few feet away. But just as he got behind the bike (about my eight o'clock), I turned my head to watch him finish passing. He turned his head over his left shoulder toward me, snorted and blew snot from his nostrils, dipped his left horn to the ground, and charged. Dust flew up from his mane as he leapt toward me, his front hooves hit the ground, and I opened the throttle all the way and popped the clutch. As I looked in my mirror, the reflection of his head filled the mirror before shrinking to size slightly less terrifying as I sped away. What a freakin' adrenaline rush that was. When I got back to the ranger station, the ranger said a buffalo can go from 0 to 30 in about three steps. His first leap probably gained him five feet, and when I saw him in my mirror, he was probably only four or five feet away. Definitely one of the top ten moments in my life." - *Eric*



and 29 graduate credits in Secondary Education for Georgetown College. I work as a materials engineer at Lockheed Martin Space Systems Company in Littleton. Eric is a mathematics teacher at Prairie View High School in Henderson. He has played a large role in Westminster High School athletics with video editing high school football games, assisting football coaching staff, recording basketball scores, and taking athletic photos for an athletic website. I also assisted the Westminster High School athletics with web design and maintenance. We live in a single-

family house in Westminster with our two cats: Princess and Wesley. Eric has done extensive renovation inside and out of our home on his own. He has built two retaining walls, removed large landscaping logs, removed creeping juniper bushes, built a front deck and an outdoor porch. He tiled the bathroom, the kitchen, the entry way, built the stair railing, constructed the bathroom vanity, constructed the kitchen cabinets, replaced the interior

doors, installed the garbage disposal, and put together the granite kitchen counter with custom granite tiles. Our future plans are to remodel the basement and replace the backyard deck. I have been growing roses, strawberries, and tomatoes. Once our lilac bush blooms, I will include that with my successes.

We met online at Lavalife, an online dating service. We dated a few times and went our separate ways. After a year and a half, we met up again and have been together ever since. We enjoy listening to music on 99.5 The Mountain, watching Science Fiction movies, watching Mythbusters, going to baseball games, and traveling. I am looking forward to my first trip to Italy in October. Eric is excited about his three week trip to Alaska by motorcycle. I was not brought up with a faith, although I was baptized Roman Catholic as a baby. Eric had a Methodist upbringing and attended a Baptist college. I entered Orthodoxy through a job workshop that a priest was giving. I decided to give his service a try. I felt like I belonged, plus Orthodoxy seemed to be the most realistic of faiths that I had seen. Orthodoxy holds people accountable for their thoughts and actions but is also filled with mercy and compassion. Orthodoxy takes on the tough intellectual topics but understands about mysteries. Eric and I attended Holy Cross Ukrainian Orthodox Church while we dated. We both were Chrismated at the church. We were married there. A month later, we left Holy Cross because of issues with the priest. We found St. Mark's Parish online and met Father John after Vespers one evening. We enjoyed our visit and have been going to St. Mark's Parish for the past two and a half years. We have contributed to the making of Hospitality Bread and pot lucks over the years. I have been keeping the Flower Calendar for nearly two years. I am part of the Altar Guild and the Antiochian women's initiative of baby items, Heart Steps. I have been working on the St. Mark's website and the website of Lancelot Andrewes Press.

In Christ, *Jennifer*

I AM Jennifer Patricia Stamile Bierbauer and my husband is William Eric Bierbauer and he goes by Eric. I was born and raised in Colorado and Eric was born and raised in Ohio. I grew-up in Evergreen and am an only child. Eric grew-up in Rockford, Ohio and has a younger brother, Kirk. I earned my Bachelor of Arts in Anthropology from University of Colorado at Denver, Masters of Basic Science with Physics Emphasis from the University of Colorado at Denver, and Masters of Engineering in Metallurgical and Materials Engineering from the Colorado School of Mines. Eric earned his Bachelor of Science in Mathematics a Georgetown College in Georgetown, Kentucky

# The Parish Life Conference 2007

A Report by Carol McCabe

The 2007 Parish Life Conference was held in Topeka, Kansas and hosted by SS. Peter & Paul, Orthodox Church.

The conference was well attended with St. Marks Denver having Seventeen in attendance: John and Dottie Eklund; Ken and Carol McCabe; Laurie and Manda Baker; Dana, Emily and Kathryn Huft; Deborah St. Clair; Tamara, Natasha and Meaghan McCrossen; Stephen and Sarah Greenlee; Bro. Benedict (Andersen); and Fr. John.

The one item brought up in the General meeting was the subject of St. Raphael camp. They are currently holding two sessions in the summer and would like to have three as the waiting list is so long they have even had to cut off the waiting list. They are going to probably raise the fee from \$265 to \$300. They have come up with a plan that should not be a hardship on anyone participating. You can have \$5 to \$10 a

month taken from your checking account or from a Credit Card and credited to the account for Camp St. Raphael. We have the forms to fill out here at St. Marks. Since these young people are the future of the church I hope as many as can will consider taking part in this program.

The Bible Bowl is always a lot of fun and St. Marks, Sara, Natasha and Emily participated and did very well. They had a lot of competition. The Teen's cleaned up a park as their service project, Lots of fun but a lot of brush to clean up and did have their run in with ticks, but all's well that ends well. This is a great opportunity for them to meet other Orthodox teens with the same challenges they meet in to-days society.

Which brings me to the Oratorical's. Always a highlight of the conference and this year they had three contestants speaking on the challenges they meet as teens with their peers and how their faith carries them thru. These are wonderful to hear and I'm sure you have read some in the "Word" magazine.

Next year the conference will be held in Dallas, Texas. Hopefully you will be able to attend as it gives you an opportunity to meet and socialize with your brothers and sisters in Orthodox church and to enjoy the speakers, the Bible Bowl and The Oratoricals.

In Christ, *Carol McCabe*

## THE LION NEEDS YOUR HELP!

If you've never been profiled in *The Lion Newsletter*, please consider allowing us to do so by submitting responses to the following questions and a picture to Matushka Deborah (e-mail: [matushka.deborah@gmail.com](mailto:matushka.deborah@gmail.com)). Whether you're a brand new member or a life long member, this is a great way for all the faithful to get to know you better.

(1) Name

(2) Childhood (where were you raised? siblings?)

(3) Educational background

(4) Current occupation?

(5) Family information

(6) Interests and hobbies

(7) How did you come to Orthodoxy?

(8) What brought you to St. Mark?

(9) What parish activities are you involved in?

(10) Any words of wisdom to share?

### THE LION

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Address correction requested

Father (V. Rev.) John Charles Connely, *Editor*; Matushka Deborah Connely, *photographer and bookstore*; Br Benedict (OSB.Obl.), *design*

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